

*2d Part*

## ADDRESS

# ON INTEMPERANCE,

DELIVERED BEFORE

THE TEMPERANCE SOCIETY

OF

Cumberland County, Pennsylvania.

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BY REV. SAMUEL B. HOW,  
*President of Dickinson College.*

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PUBLISHED BY REQUEST OF THE SOCIETY.

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P.C.  
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Agreeably to notice, a meeting of the Cumberland County Temperance Society was held on Monday the 5th day of July, 1890, in the Court House, in the borough of Carlisle.

The Meeting, having been called to order, was addressed by the Rev. *Samuel B. How.*

On motion of Andrew Carothers, Esq.

*Resolved*, That a copy of the address delivered, be requested of the Rev. Mr. How for publication.

On motion of the Rev. Mr. Ebaugh,

The Constitution was read by the Secretary, and subscribed by a number of gentlemen present.

It was then

*Resolved*, That this meeting adjourn, to meet again on the evening of Tuesday, the 10th day of August next, at early candle-light, in the *German Reformed Church*, in the borough of Carlisle, where the citizens of the borough and county, generally, are respectfully invited to attend.

ATTEST.

P. MESSERSMITH.

*Secretary,*

## AN ADDRESS, &c.

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SOUND morals are the basis of individual and national excellence and dignity. The preservation of sound morals is therefore a subject deeply interesting to every philanthropist and christian. There is a constant tendency among men to sink into a state of ignorance and corruption; and to counteract this tendency there is need of example, instruction, admonition, and warning. The great benefactors of mankind have been distinguished by their efforts to enlighten and direct public sentiment and manners, and by exhibiting vice in its true deformity, they have endeavoured to reclaim the guilty from their vicious practises, and to deter others from entering on them.

It is to be regretted, that, in many instances, the best meant efforts have failed, because the individuals who made them were left to struggle unsupported by others. The gratifying success which has attended the different benevolent and pious exertions of the present day, has been greatly owing to the numbers enlisted in them, and to the systematic course of operation which has been pursued. Innumerable blessings have been shed all around, like the dews of heaven, through their instrumentality, and thousands will have reason throughout eternity to bless God for their existence and efforts. Among the most important of these associations to do good, we consider *Temperance Societies* as holding no low rank. Their object is, by calling the public attention to one of the most grievous crimes which exist among us, to prevent it. The means by which they hope to succeed are of a moral kind: by addressing the understanding and the conscience; by enlightening, persuading, and warning, they hope to reform and restrain. Such is the object of our present meeting, and with a view to effect it, in some small measure, we shall consider in the ensuing address, the extent—the causes—the evils and the remedy of intemperance.

I. The quantity of ardent spirits which is consumed in our country is almost incredible. In 1810, when the census of the number of inhabitants in the United States was taken, the Mar-

shals in the different states reported also the quantity of liquor annually distilled and imported. The amount of their returns was as follows:

	<i>Gallons.</i>
Distilled from <i>fruit and grain</i> ,	20,000,000
foreign materials,	5,499,383
Imported on an average of ten years,	6,834,878
Total,	32,334,261
(Of which was exported,	608,843
Leaving for home consumption,	31,725,413

If we allow the present population of our country to be 12,000,000, and the quantity of spirits annually distilled and consumed to have increased in the same proportion as the population, then it will amount to 56,000,000 gallons. It is believed that this is considerably below the truth, and that until perhaps very lately, the manufacture and consumption of this article have increased in a much larger proportion than that supposed. In 1825 it was ascertained from official returns, that in the state of New York there were 1129 distilleries. Each of these annually produced, on an average, 16,000 gallons—equal to 18,064,000 gallons from the whole number. The population of that state is about one-eighth of the whole population of the United States, and if the number of its distilleries bears the same proportion to the whole number of distilleries in our country, there will be 9032, producing annually 144,512,000 gallons. If, however, we suppose, what we believe is not the fact, that the number of distilleries and the quantity of liquor manufactured in the state of New York is greater in proportion than they are in the other states, and that it contains one-sixth of all the distilleries in our land, then there will be 6774 distilleries, producing annually 108,384,000 gallons, which is equal to nine gallons a year to every man, woman and child in the country; or ninety gallons, that is about a quart a day to one in every ten persons. So many thousand manufactories are there of sin and death, pouring forth like a mighty torrent, millions of gallons of a liquid more withering and desolating than the fiery lava of a Vesuvius or an Etna.

By far the greatest part of this destructive material is produced from grain and fruit. It is a dreadful abuse of the goodness of our Creator, thus to pervert from their proper use, and make the cause of innumerable crimes and miseries, these precious productions of the earth which he gave to us for our nourishment and comfort.

We have not been able to ascertain the number of individuals

—who are employed in distilling and vending ardent spirits. It is said that in the city of New York there are between 3000 and 4000 grog shops. Such shops are thickly scattered over our country. They are the nurseries of every species of vice, and the favorite resorts of the licentious and profligate.

The number of common habitual drunkards in the United States is supposed to be one out of every hundred persons, or 120,000; the number of common and occasional drunkards is about 480,000, and the number of persons who suffer through the crime of these drunkards—of broken hearted wives, disgraced children, and dishonored parents, can be not less than half a million. Truly this is a fearful state of things. There is not a town, nor a village in our whole country which is not suffering from the sin of intemperance.

II. In attempting to arrest and remove this evil it is of importance to enquire into the various causes which have produced it. Some of them are the following:

The cupidity and avarice of the manufacturer and vender of rum. These have largely contributed to extend and perpetuate its use. In proportion as the number of distilleries and grog shops are multiplied will be the number of those whose pecuniary interest will induce them to extend as far as possible the use of liquor, regardless of the injury that may result from it. When the love of money has obtained possession of the heart, little concern is felt as to the method of obtaining it. Some do and will, without remorse, fatten on the crimes and miseries of others. Diminish the number of distilleries and grog shops and the temptations to drunkenness will be diminished too.

The custom of supplying workmen with regular daily drams has been exceedingly pernicious. Even youth have often been regularly furnished with three drams a day—a practice which almost ensures their becoming drunkards.

An astonishing quantity of liquor has heretofore been drunk by travellers. Many have been in the habit of calling for a glass of spirits at almost every tavern at which the stage stops.

False notions of hospitality have helped to swell the evil. If a friend called for the transaction of business, or to spend a few minutes in social intercourse, the bottle must be produced as a mark of friendship.

Keeping evil company, and the example of more aged persons, have led many a youth into this destructive sin.

Days of training, election days, the fourth of July, vendue days, harvesting and the raising of buildings have been very commonly disgraced by abominable riot. It would seem from their conduct that some think they cannot act with suitable dignity on such occasions without an immoderate use of ardent spirits.

Mistaken opinions of the medicinal properties of spirituous liquors have also greatly contributed to swell the evil. It has been incorrectly thought that the moderate use of them is beneficial to health, and some physicians have unfortunately favoured this delusion. From the practice of taking a small quantity daily, at regular periods, many have been led gradually to increase the quantity till they became confirmed drunkards.

III. But whatever may be the causes of the general use of ardent spirits, the evils which it produces are incalculable. It is almost an unmixed evil, without a single redeeming benefit to warrant it.

1. To a person in health, in any situation, or under any circumstances ardent spirits are never beneficial. We wish to call pointed attention to this remark. Under no circumstances whatever, of cold, or heat, or fatigue, or exposure to the inclemency of the weather, are ardent spirits beneficial to the man in health. Travellers and laborers have repeatedly made the experiment and they have found the result to be decidedly in favour of a total abstinence from them. They were better able to endure fatigue, exposure and the extremes of heat or cold. Long sea voyages, and distant journeys, have been performed, great exposure and fatigue have been undergone without the use of a drop of liquor, and no inconvenience whatever has been suffered.

The cases of disease in which they are useful are very few, and of these the physician only is capable of judging; and even in these few cases in which they are useful, other articles, equally efficacious may be substituted. One of the most scientific and successful physicians in this State, lately informed the writer that he has almost entirely banished them from his *Materia Medica*, having prescribed them but in one instance during a twelve month, and that in an extreme case of typhus fever; and that in many cases he has substituted infusions of his medicines in water, instead of spirituous tinctures, with equal, if not greater advantage.

2. But merely to deny their usefulness is far from doing justice to the subject; we advance a step further and assert that they are positively pernicious. They predispose the body for disease, and they are the immediate cause of many grievous diseases.

It is often said, that when used in moderate quantities they promote health, by refreshing and invigorating the system, by aiding digestion and by repelling disease. The testimony, however, of some of the most distinguished physicians, is in direct opposition to this assertion. "It is the sacred duty of every physician," says Dr. Chapman, "to unite with the moralist, the divine, and the economist in discouraging the consumption of these baneful articles, and as the first step in the scheme of reformation, to dis-

countenance the popular notion of their remedial efficacy. So great is the extent of their mischief, in every view, that the emptying of Pandora's box was but the type of what has since happened in the diffusion of rum, brandy, gin and whiskey among the human species."

The direct effect of even a small quantity of spirits, is to produce a temporary excitement, which is followed by a proportional relaxation and debility. Thus by enfeebling the system they rather invite than repel disease. They do not aid, but impair digestion. "Those, indeed, who have acquired this pernicious habit," says a writer in Brewster's Edinburgh Encyclopædia, "may find that without their usual stimulus, digestion goes tardily on. But this only bespeaks the infirm and diseased state to which the stomach has been reduced. For the digestion of the healthy and unaccustomed is sure to be interrupted and retarded by a dram. Common observation may satisfy us of this. But the question has been submitted to direct experiment by Dr. Beddoes, and he found that the animals to whom spirits had been given along with their food, had digested nearly one half less than other similar animals, from whom this stimulus had been withheld." Another able medical writer says "ardent spirits of every description, are in their nature and ordinary effects extremely unfriendly to the human constitution, and the art of distillation is, beyond all doubt, the most fatal discovery, in respect of the health of the community, which the ingenuity of man ever devised. They stimulate the stomach and neighbouring viscera to an excessive and unnatural action, impair the appetite, impede digestion and lay the foundation of organic mischief in the most important of the digestive organs, and these effects are as certainly produced by the frequent use of spirits diluted with water, as when taken pure."

When the intemperate use of ardent spirits has been long continued, it produces some of the most disgusting, painful and dangerous maladies to which men are subject, such as gout, fevers, dropsies, consumptions and apoplexy. Particularly, it often produces that horrible malady *mania a potu*, or madness. "It is ascertained that one-third of those confined in the Insane Hospitals of Philadelphia and New York, are rendered insane by the use of ardent spirits." "Ardent spirits," says Dr. Rush, "dispose the body to acute diseases, in every form, and excite fevers in persons predisposed to them from other causes. Thus, when yellow fevers have visited the cities of the United States, hard drinkers have seldom escaped, and rarely recovered."

Intemperance makes a man a loathsome object. A bloated face, red eyes, foul breath, a blunted intellect, and craving and debased appetites, show the deep degradation to which he has sunk.

3. The use of ardent spirits often causes poverty. The expense it brings to the nation and to individuals is prodigious.

It is computed, that at a low rate, from \$28,000,000 to \$30,000,000 are annually expended in the United States, on this single article. This sum, annually applied to the support of schools and colleges, and to the formation of turnpikes and canals, would make our country one of the most highly cultivated and flourishing countries on earth. It would establish one hundred colleges, with a fund of \$300,000 each; or it would handsomely support more than 100,000 poor young men in obtaining a liberal education at college; or it would supply 1,000,000 families with bread.

The cost of ardent spirits to individuals is often astonishingly great; particularly, if we reckon in the account, not only the price paid for the liquor, but the loss of time, foolish bargains, waste of property, and expenses incurred from diseases caused by drinking. The poverty and wretchedness which prevail among us, are to be ascribed to intemperance, more than to all other causes together. A never-failing receipt for poverty and infamy is "turn drunkard." This beggars the rich and keeps the poor man poor.

Do we see a young man just entering on the world who loves the bottle? No matter how large his capital, or how fair his prospects may be, it needs not the spirit of prophecy to predict that he will soon turn bankrupt, and blast every fond expectation of wealth, respectability, and influence.

Many, who for years had sustained a fair reputation, had prospered in business, had been kind husbands and fathers, and useful members of society, have at length sunk into infamy and wretchedness, by indulging in the use of ardent spirits. Their fair estate has been squandered, their families have been disgraced and overwhelmed with poverty; domestic happiness has been blighted, and they themselves have been either hurried prematurely to the grave, or left mournful examples of the folly, degradation and misery that accompanies crime.

4. Drunkenness brings reproach and infamy. It blasts reputation, influence, and usefulness. "A good name is better than precious ointment." It not only gives respectability, it also increases usefulness. Esteem and confidence are permanently bestowed only on solid worth. Who that has any virtuous feeling would choose an intemperate man for his counsellor and friend? What parent would choose, in the prospect of death, an intemperate man as the guardian of his children? Would he who has wasted his own estate, and beggared his own family, deal more kindly or more justly with the family of another? Who would select an intemperate man to fill any important office of honour or trust? By

the single crime of intemperance, thousands have been lost to society, who, had they been free from it, might have run a splendid career of usefulness and honor. But this one crime has covered their lives with infamy, and sunk them in deep debasement.

5. Intemperance is the fruitful cause of crime. It is supposed, that three-fourths of the crimes committed in the whole country, are committed under the influence of ardent spirits. Drunkenness has a fearfully desolating influence over the soul. It enervates the powers of the mind; it withers every noble, benevolent and holy temper; it prevents all growth in virtuous feelings and habits; it gives the reins to every abominable lust, and transforms the man almost into a demon.

The soul of man possesses a capacity for improvement to an infinite degree. We can affix no conceivable limits to its intellectual and moral acquirements. The highest seraph that adores before the throne of God, is not too high for us to cherish the hope that, in their progressive improvement, our souls may rise as high as he now stands.

The soul of man was made to walk the skies,  
Delightful outlet of its prison here.

But intemperance destroys all these lofty prospects; arrests every high and heavenly aspiration of the soul, and casts over its destinies the shadows and the darkness of everlasting death.

Elevated worth can be obtained only by constant effort and watchfulness and prayer, accompanied by the purifying influence, of the Holy Spirit. To all these, intemperance is directly hostile. It is wholly incompatible with patient self-denial, or elevated devotion, or the reception of divine influences. It debases, and almost destroys the moral sense. The man loses virtuous feelings; the restraints of religion are cast off; the corrupt and malignant passions of the heart gather strength till the poor fallen out-cast becomes completely enslaved to their dominion. He loses even natural affection. The havoc which this crime makes of domestic peace and happiness is truly awful. It destroys conjugal, parental, filial and fraternal love, and turning a man into a brute, it leads him to abuse and injure his nearest relatives and friends, whom he is bound, by every tie of honor, and every obligation of religion, to protect and cherish.

As a necessary consequence, he has a sense of moral degradation and meanness. Conscious that he has fallen in the esteem of others, he sinks in his own esteem. He loses self-respect; and feeling that he is unworthy to associate with the virtuous, he flies to the company of the profligate, and in the grog-shop or the tavern wastes his days in debauchery and riot.

A man thus degraded is prepared for the commission of any crime when urged on by excited passions. He has lost the fear of God and respect for men; he will listen to no remonstrances, and disregards all consequences. In the black catalogue of crime, there is scarcely one which drunkenness has not caused; lying, fighting, fraud, theft, perjury, Sabbath breaking, profaneness, uncleanness and murder. The district attorney, in the city of New York, stated a short time since, in a public address, that "the number of complaints in the criminal courts of that city were not less than 5000 in the year; and of these, three-fourths originated in intemperance. In the space of ten years he had assisted in prosecuting twenty trials for murder, and he was fully prepared to say on his responsibility, that in every one of these cases, one or other of the parties, the murderer or the murdered, or both, were under the influence of ardent spirits." It is drunkenness that fills our jails with their wretched inhabitants, and it is drunkenness which builds our gallowses.

We ought not, however, to confine our view to the crimes of which the drunkard personally is guilty, but to extend it to those whom he leads into crime. He is a moral blight: the enticer and destroyer of others. His influence and example harden and embolden others, and thus vice is extended and perpetuated.

6. Drunkenness is often the cause of death. It has been found by calculation, that every year from 30,000 to 36,000 persons die in our country the victims of intemperance. Could Washington, at any one time, have led into the field as numerous an army of well disciplined troops, he would speedily have terminated the revolutionary war. That and the last war together, lasted between nine and ten years, and the number of deaths caused by both was not equal to the deaths which, in the same space of time, is caused by intemperance. It is a shocking fact, that in these United States between 300,000 and 360,000 persons are swept away into eternity, every ten years, by this abominable sin. Intemperance destroys more human lives than war. It is a demon that is continually making havoc among men. It never rests, and its devastations are more fearful than those of the devouring sword, or the consuming fire.

It is true there are some, who have such iron constitutions, that they do live to old age, notwithstanding grossly intemperate habits. Some point us to two or three such instances as a proof that ardent spirits are not so injurious in their effects as we represent them to be, and that a man may live long though he be intemperate. But they forget that these exhibit only a few exceptions from the general course of things: that where one drunkard lives long, a hundred or a thousand die; and that while unusual

strength of constitution may cause the lives of a few to be protracted to old age, the generality are unable to withstand the repeated shocks which intemperance gives to their constitutions, and fall premature victims to their sins.

But to the pains of temporal, must be added the pains of eternal death, for

7. Everlasting perdition is the drunkard's certain doom, if he does not forsake his sins and seek forgiveness from God, through Christ. The drunkard is specified by name in the Holy Scriptures, as belonging to the number of those who shall perish forever. Infamy hangs over him in this life, and the darkness and horrors of eternity shroud his latter end. O! that all who are guilty of this sin would seriously reflect on its fearful consequences. For them there is mercy, if with unfeigned repentance they seek it through the merits of Christ. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Let any man review the representation which we have given, and say what one reason can be offered for continuing in a practice so fraught with misery as that of using ardent spirits. Our merciful Creator, to deter us from the commission of crime, has annexed to it, suffering as the mark of his displeasure. He has forbidden intemperance, and the misery which it brings proves how greatly he abhors it. What man of benevolence and piety is there who does not ardently desire to arrest this fearful evil in its career of desolation. But how shall this be effected? We reply

IV. The only effectual remedy is *total abstinence*. "Touch not, taste not, handle not." We mean total abstinence on the part of every one, young and old; whether he has, or has not been accustomed to their use.

1. We address ourselves first to those who have never yet used ardent spirits. Such we solemnly beseech, as in the sight of God, never to begin to use them. No man can, with entire safety, habitually use even a little. The custom of using a small quantity, at stated times, produces an impaired state of the stomach, which in a short time causes a craving for more, and though it is true that many have, for a considerable time, used with impunity a small quantity, yet many more have gone from the use of small to larger quantities, till at last they became confirmed drunkards. It is correctly remarked by Dr. Dwight, that "the man who drinks spirits regularly, ought to consider himself as having already entered the path of habitual intoxication." There is this important difference between drunkenness and all other crimes, that the appetite for indulging in other sins diminishes with age, but the appetite for ardent spirits increases and strengthens with age.

An instance has been told me of a man who had been in the practice of daily taking a moderate quantity of spirits, till he was eighty years of age, and then became and finally died a confirmed sot. Men do not all of a sudden become desperately wicked. The most despicable drunkard now on earth became so by degrees. "*Obsta principiis.*"—"Guard against beginning" is one of the safest rules in morals. By stately using a small quantity of spirits, a thirst for it is created; the habit of using it is formed, and often, often, alas! ruin is the consequence. To every youth I would say, "My young friend if ever you raise a glass of ardent spirits to your lips, while doing so reflect thus, 'I am indulging in that which has caused disease, poverty, infamy, death, everlasting perdition to thousands and thousands, and who can tell, but that I at last may be added to their wretched number!'" Will you, dare you, with such reflections as these swallow the intoxicating draught?

2. Those who have heretofore been in the habit of using ardent spirits, are bound, religiously bound, immediately to discontinue the use. We do not pretend to the right to dictate to any man, but every man should remember that he must answer to God. Let what we say be brought to the test of experience, of reason, and of conscience. There are two plain and powerful reasons why every man should totally abstain;—It will promote his own welfare; and the public good requires it.

The experiment, as to what would be the effect of total abstinence, has been tried—by some voluntarily;—by others through compulsion. Those who have voluntarily abandoned the use of spirits, have declared that they experienced no inconvenience from doing so; that, on the contrary, their health has been improved, and in all respects they have been benefitted.

Many who were abandoned drunkards, through the commission of crime, have become inmates of State Prisons, and have there been compelled totally to abstain. At first, it is true, they felt inconvenience, but after a short time this inconvenience has ceased, and there has been, in most, an evident, and in many, a great improvement in health and strength. It is, then, not without reason that we assert, that if they who use ardent spirits could be persuaded to discontinue their use, they would find immediate benefit by so doing. Make the experiment—try it for a few weeks or months—many have done so—and if you do not feel more healthy and vigorous, if you have not greater serenity of mind and conscience, and if you are not better qualified to attend to the duties and business of life, we will acknowledge that we have indeed, been greatly mistaken.

A regard to the public good, too, requires every man, by all

proper methods, to discountenance the use of ardent spirits. The appeal is here made to all, as *patriots* and as *christians*.

The foundation and the prop of the free institutions of our country, are the intelligence and virtue of the mass of the people. Liberty is the associate only of intelligence and virtue. An ignorant and vicious people cannot be a free people. When crime grows bold, it requires the strong arm of power to repress and crush it, and men fly to despotism as a protection against licentiousness. But drunkenness, as we have seen, is not only itself a crime, it is the fruitful parent of every other crime; while by producing poverty, imbecility and wretchedness it impairs the physical and moral strength of a nation. A drunkard is a burden to society. He adds neither to its glory, nor strength, nor virtue. This crime, by rendering men unprincipled, makes them fit tools for ambitious demagogues and politicians, and if ever the fair fabric of our liberties is overthrown it will be by the instrumentality of men tutored to crime in the grog-shop: of men, who, through the demoralizing influence of liquor, have lost the love of family and of country, regard to reputation and fear of God, and have acquired a hardy recklessness in vice; which renders them fit instruments for accomplishing the most nefarious purposes.

Our subject powerfully appeals to all who profess to be the disciples of Christ. To such the command is, "to be ready to every good work." A good work is now presented to all such for their support. It may, I think, be affirmed with justice, that the effort which Temperance Societies are now making, is among the most important efforts that have ever been made to improve the condition of the human race.

The Reformation from popery, the war of the Revolution, and the abolition of the slave trade were all stupendous events, and have had a mighty influence over the destinies of millions. Another great and glorious effort is now commenced to save a nation from one of the most desolating sins that has ever cursed mankind; to rescue every year 30,000 victims of intemperance from the jaws of death—half a million of immortal beings from crime and misery, and more than half a million of sufferers from the dire effects of this crime.

Drunkenness has arisen to such a fearful height; it is a Hydra of such magnitude and vigour, that no half-way measures are sufficient to destroy it. A death blow must be struck. Public sentiment and habits have been awfully wrong on this subject, and are only just beginning to be rectified. They have been too favourable to the habitual use of liquor. Drunkenness itself has been regarded too kindly. Its deep moral turpitude has not been realized. Its commonness has almost ceased to make it odious.

The moral feeling of the community has been diseased and torpid. All the thefts that are committed in the United States do not cause half the mischief that drunkenness causes, and yet the thief is abhorred, while the drunkard commits his crime unblushingly. To arrest it, infamy, deep infamy must be branded on it; and if the drunkard will indulge his lusts, he must be made to feel the scowl and the scorn of society lighting upon him. It will, however, be impossible to arrest this evil while they who are considered temperate, are in the habit of using ardent spirits moderately, for they who use them immoderately will plead and be emboldened by their example.

I have asked myself the question, "Is there to be another generation of drunkards after the present has died off? Is the fiend of intemperance still to offer his 30,000 victims every year to death? Are 120,000 common drunkards still to curse our country?" If this state of things does continue, much of the fault will be chargeable to the indifference and negligence and supineness of professors of religion. Heretofore solitary individuals have endeavoured to arrest this evil, but now a union of effort is sought. Combined effort is powerful effort, and if every professor of religion cordially and warmly lends his aid in endeavouring to arrest this wide spread sin, his example and influence must and will be felt. The Church is designed by God to purify and bless the world. "Ye," says Christ to his disciples, "are the salt of the earth." Let no one be intimidated or dismayed by the senseless cry, that the object of the Society is an intrusion on the rights and an interference with the private concerns of others, or that it has some deep and dark designs upon the State. The liberty of freemen, a right to get drunk! As well might it be pretended, that it is a right to steal or to commit murder. It is no interference with the rights of others; it is no intrusion into the sanctity of the domestic circle; it is no interference with the laws or the government of the nation for which we ask. All we ask is, that you be sober men yourselves; and that by example, by admonition and by prayer, you endeavour to discountenance and arrest intemperance. Moral influence is all we desire. Our wish is that public sentiment may be rendered intelligent, virtuous and healthy, and then we well know, that without any invasion of the rights of others, without legal penalties or pains, intemperance will shrink from its withering gaze. It is a national sin, and every lover of his country should mourn over it as such. Like the sin of Sodom it is very grievous before the Lord and its cry has gone up before him. Let us, like Abraham, intercede for our guilty country, and pray for mercy. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say 'Spare thy

people, O Lord.' " Thus may we hope, that by example, by instruction, by admonition and by prayer, this desolating crime may be arrested, and the curse it brings be driven from our land. Already, success of the most encouraging kind has attended the efforts of Temperance Societies. and their number is rapidly increasing in different parts of our land. A banner has been set up against intemperance, in the name of the Lord, and thousands are gathering around it. You are now invited to join in this good cause. May you so decide on this matter, as you will wish you had decided when you lie on your death bed, or when in the awful judgment you meet your God face to face.